तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita
Bindu

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Sri Srimad Gour Govinda Swami Maharaja

The Cloud Like Mendicants

Light of the Bhagavata, Text 32

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

The beautiful white clouds, freed from all burdens of water distribution, float in midair, like mendicants freed from all family responsibilities.

PURPORT

As long as one is attached to the so-called responsibilities of family burdens he is always full of cares and anxieties about meeting his family expenses. The four orders of social life, as designed in the *varṇāśrama* system, are very scientific and cooperative. In student life one is taught the primary principles of the human form of life. One who enters the householder's life can execute the duties of a family man because he has already been trained for this job in the *brahmacarya-āśrama*. And after fifty years of age the householder retires from family life and prepares for the life of *sannyāsa*.

The householder is duty-bound to maintain the members of all three of the other *āśramas*, namely the *brahmacārīs*, the *vānaprasthas*, and the *sannyāsīs*. In this way, every member of society was given a chance to retire for a higher order of spiritual culture, and the householders neglected no one. The *brahmacārīs, vānaprasthas, and sannyāsīs* all curtailed their necessities to the minimum, and therefore no one would begrudge maintaining them in the bare necessities of life.

In Kali-yuga, however, the entire system has gone topsy-turvy. The student lives in luxury at the expense of the father or the father-in-law. When the educated, indulgent student becomes a householder by the strength of university degrees, he requires money by all means for all kinds of bodily comfort, and therefore he cannot spare even a penny for the so-called *vānaprasthas* and *sannyāsīs*. The *vānaprasthas* and *sannyāsīs* nowadays are those who were unsuccessful in family life. Thus the so-called *sannyāsīs* try to construct another home in the name of the *sannyāsa-āśrama* and glide down into all sorts of luxury at the expense of others. So all these *varṇas* and *āśramas* have now become so many transcendental frauds.

But that does not mean that there is no reality in them. One should not conclude that there is no good money simply because one has met with counterfeit coins. The *sannyāsa-āśrama* is meant for complete freedom from all anxieties, and it is meant for uplifting the fallen souls, who are merged

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in materialism. But unless the *sannyāsī* is freed from all cares and anxieties, like a white cloud, it is difficult for him to do anything good for society.

Vaiṣṇava-kṣetra Śrī Bhubaneswar

Sri Srimad Gour Govinda Swami Maharaja

We should not disrespect the demigods. They may not be supreme, but still they are the servants of Krishna. Mahaprabhu has taught us especially to respect Lord Shiva. *vaiṣṇavānāṁ yathā śambhuḥ* [*Bhāg*. 12.13.16] — Shiva is a great *vaiṣṇava*, and therefore Mahaprabhu visited and paid respect to Sivaji, who is known as *kṣetra-pāla,* the guardian of the holy places.

In *vraja-mandala* you will also find *kṣetrapāla-mahādeva mūrtis*. In Vrindavan there is Gopeswar Mahadeva, in Kamyavana, Kameswar Mahadeva, and in Govardhana there is Cakreswar Mahadeva. In Nandagaon you will find Nandeswar Mahadeva, and in Mathura you will find Bhuteswar Mahadeva, Gokarneswar, Pippaleswar and Rangeswar. Aside from these, there are many, many other Shiva temples in Mathura.

In the *Ādi Varāha Purāṇa* it is mentioned that Lord Vishnu once ordered Sivaji, "In Mathura you shall become *kṣetra-pāla* to guard My *kṣetra,* My place. If someone offers respect to you and has your *darśana* then he will actually get the result of circumambulating My *kṣetra*." During the circumambulation of *vraja-mandala,* one visits Bhuteswar Shiva in Mathura at the beginning and at the end, because *vaiṣṇavanām yātha śambhu* — Shiva is a great *vaiṣṇava*.

Caitanya-Bhāgavata

Bhubaneswar *kṣetra* is Siva's *dhāma*. In *Caitanya-Bhāgavata,* Sri Vrindavan Das Thakur has described Bhubaneswar. When Sriman Mahaprabhu was on His way to Jagannath Puri, He passed through Bhubaneswar. At that time He visited the Shiva temple known as Bhubaneswar Lingaraj, because Lingaraj is a very dear servant of Lord Balaram who resides in Bhubaneswar as Anantadev along with His younger brother Vasudev. *Caitanya-Bhāgavata, ādi khaṇḍa,* chapter two, describes that when Sriman Mahaprabhu came to Bhubaneswar He chanted and danced before Lord Shiva in the Bhubaneswar temple. Following in the footsteps of Sriman Mahaprabhu the *vaiṣṇavas* come to visit Bhubaneswar, see Lord Shiva, and chant and dance here. The *Skanda Purāṇa* also mentions this Bhubaneswar *kṣetra*.

Once, in Kasi, Varanasi, there was a king who was a great devotee of Lord Shiva. That king was doing severe austerities to satisfy Lord Shiva, with the desire to conquer Krishna. Who can understand the behavior of a *vaiṣṇava* like Lord Shiva? Even the demigods cannot understand such behavior, so what to speak of human beings? Sivaji became pleased with the king's *tapasya* and told him, "All right. Go and fight against Krishna. I will follow to support and help you." So that king started for battle, followed by Lord Shiva and all his followers. Krishna, who is known as Vāsudev Devakinandana, understood all of this and released His *sudarśana-cakra*. *Sudarśan* first cut off the head of the king and then cut off the heads of all the *śiva-bhaktas* of Kasi. Varanasi turned into a crematorium ground with everyone dead. Then Lord Shiva became angry and released his weapon known as *pāśupata-astra*. But what could the *pāśupata-astra* do in front of Krishna's *sudarśana cakra*? It could not do anything, and at last Shiva became frightened. He tried to run away, but where could he go? Then Shiva understood, "Except for Krishna, nobody can save me now." So he surrendered to the lotus feet of Krishna, Govinda, and offered many prayers. Shiva said, "O Lord of my heart, I am always very puffed up and I have this great false ego, but now I have understood that I cannot leave You. I have only one prayer. Because the *sudarśana cakra* has destroyed Kasi, my home, I cannot stay anywhere now. So please tell me where I shall stay?"

Ekamra Kanan

Lord Vāsudev told him, "My place is known as Purushottama Kshetra. To its

north is a place called Ekamra Kanan. Ekamra Kanan is a very auspicious place that can give one *bhukti* and *mukti,* material pleasure and liberation. It is a very beautiful place. I shall give you this Ekamra Kanan, go and stay there and become the guard of Purusottam-kshetra. You will be known as "Bhubaneswar", the lord of the world.

This place, *kṣetra,* given to Lord Shiva, Bhubaneswar, is also known as "Hemachala" and as "Svarnadri Kshetra", both meaning "golden mountain". In this *kṣetra*, millions and millions, *koṭi liṅgam,* of Sivajis are there. Srila Vyasadev once came here and described its glories in his book *Svarṇādri-mahodaya*. He described that there are eight famous *tirthas* present in this *kṣetra* [Bindu-sagara, Papanasini, Ganga-Yamuna, Koti-tirtha, Brahma-tirtha, Megha-tirtha, Alabu-tirtha, and Ashokahara]. It is superior to Varanasi and dearer to Lord Shiva.

It is described that once Goddess Parvarti heard the glories of Ekamra Kanan from the lips of Lord Shiva and thus desired to go. Arriving there, she saw the *mahā-liṅga*, the form in which Shiva is worshiped. That *liṅga* is *sitāsita varṇa*, it has a half white and half black complexion. Devi offered *pūjā* to that *mahā-liṅga*.

One day, Devi saw hundreds of cows coming out of a lake and pouring milk from their udders onto that *mahā-liṅga.* Then they circumambulated the *mahā-liṅga* and went away. Another day, when she saw the same thing again, she assumed the form of a *gopālinī*, cowherd girl, and followed the cows. But two demon brothers appeared, named Kriti and Vasa. They were very enchanted by the beauty of Parvati-devi, so they approached her and expressed their desire that they wanted to have her as their wife. Bhagavati-devi disappeared from that place and went to Lord Shiva, where she narrated everything before her Lord. Lord Shiva then assumed the form of a *gopa*, cowherd boy, and went there. Seeing them, Lord Shiva understood the history of those two demons. Shiva revealed that these two demons Kriti and Vasa were the sons of the *rākṣasa* Drumila. Drumila had worshiped many demigods, who became pleased and gave him a boon that his two sons could not be killed by any weapon. Sivaji said, "They will be killed by you, O Devi. They cannot be killed by any weapons so I cannot kill them, but you will kill them." Thus getting the instruction from Sivaji, Devi in the form of a cowherd girl came before those two demons and said, "I shall fulfill your desires, but I have one condition. I will only marry whosoever can carry me on his shoulder or head." Then Bhagavati-devi manifested her potency, placing one foot on the shoulder of one demon and the other on the shoulder of the other demon she crushed both of them. They were killed as Bhagavati expanded herself in the form of *viśvambharī-rūpa*. *Viśva* means universe. From that day Lord Shambhu, Shiva, and Devi Bhagavati both stay in this *kṣetra* known as Ekamra Kanan.

Bindu Sarovar

After killing the two demons Kriti and Vasa, Bhagavati-devi became very tired and thirsty. She wanted water, so Shiva with his trident, called a *triśūla*, pierced the top of a hill and created a deep well that became known as "Shankar Bamphi". Then Devi said, "I want water from a great pond that will eternally be here." Sivaji ordered his bull carrier Nandi, to install that *sarovara*. All the *tirthas* appeared there as well as all the holy rivers like the Kaveri, Gomati, Krishna, Yamuna, Saraswati, Gandaki, Rishikulya, and Mahanadi. Then from the heavenly planets and Patalaloka came the Mandakini and Kshirodak rivers. When Lord Shiva saw that all these holy rivers and *tirthas* had appeared there, he pierced the top of the hill with his trident and asked them all to pour water there, drop by drop. 'Bindu' means drop. They did that, and then Lord Brahma installed that lake, which is now known as Bindu Sarovar. Bhagavan Janardan and all of the demigods headed by Brahma took bath in Bindu Sarovar. In this way Bindu Sarovar was installed. Then Shambhu offered his

obeisances to Lord Janardan and the Lord placed Anantadev on the eastern side of Bindu Sarovar. So to this day on the eastern side of Bindu Sarovar you will find the deities of Ananta Vāsudev. Shiva became the *kṣetra-pāla* and Anantadev became the controller of that *kṣetra*, staying there with His sister Subhadra-devi. By staying on the eastern side of Bindu Sarovar, Ananta Vāsudev fulfilled Lord Siva's desire. In the front wall of that temple you will find Lakshmidevi, and also the Sudarsan Chakra. Ananta Vāsudev and Madan-mohan are the Lords of *liṅgarāja* Shiva. The Madan-mohan deity here in Bhubaneswar is a four-handed form. At the time of *candana-yatrā*, Sivaji along with Ananta Vāsudev and Madan-mohan ride a swing and go to the *caṇḍana-yatrā*. [The Madan-mohan deity resides in a separate temple on the Lingaraj campus, just behind the temple of Lingaraj. He is now known as Narayan, and He no longer accompanies Lord Shiva during the *caṇḍana-yatrā* festival.] The *caṇḍana-yātrā* at Bindu Sarovar begins at the same time as the *caṇḍana-yātrā* at the Puri temple. (In Puri there are five famous Sivas, and they also come along with Madan-mohan from the Jagannath Temple to have *caṇḍana-yātrā.)*

In the Ananta Vāsudev Mandir, Vaishnavi Bhagavati herself cooks *bhoga* to serve Ananta Vāsudev. First Ananta Vāsudev is offered *bhoga-ārati* and then the *prasāda* goes to the Shiva temple where Shiva becomes very pleased. This is the *vaiṣṇava* process. The *vaiṣṇavas* first worship Lord Vishnu, and then they offer the *prasāda* to Shiva. In this way a *vaiṣṇava* worships Lord Shiva. Those who are not *vaiṣṇavas* directly worship Shiva. A *vaiṣṇava* never accepts *prasāda* from such worship. The *vaiṣṇavas* first worship Lord Vāsudev, Vishnu, offer *bhoga* to Him, and then that *prasāda* will be offered to Lord Shiva. [The process of offering Ananta Vāsudev *praśadam* to Shiva at the Lingaraj temple was discontinued some years ago.] This system is still going on in the Jagannath temple. In the campus of the Jagannath temple you will find that the goddess Durga is there, and Shiva, as well as Lakshmiji. They are all offered Jagannath *prasāda*, not Shiva *prasāda*. This is the *vaiṣṇava* process.

Mahaprabhu took bath in Bindu Sarovar. Whoever bathes there gets the result of taking bath in all the *tirthas*, because all the *tirthas* are there. And if someone goes to the temple of Ananta Vāsudev and has *darśana* of Ananta Vāsudev, then he gets the result of seeing the Supreme Lord.

By the order and mercy of Janardan Krishna, Lord Shiva has become *kṣetra-pāla*, and at the same time Shiva is *bhakti-pradātā*. He is a great *vaiṣṇava*, so if he is pleased he can give us *bhakti*. Lord Shiva also gives the *adhikāra*, the right or qualification, to serve the *dhāma*, the abode of the Lord. The *vaiṣṇavas* go to the temple of Sivaji for this reason. Because Mahaprabhu has also gone there, the *vaiṣṇavas*, the *gaura-priya-janas*, the dear devotees of Gauranga Mahaprabhu, also visit Shiva temples, pay respect to Shiva, and pray for Lord Siva's mercy to give *kṛṣṇa-bhakti*.

The *Śrī Caitanya-Bhāgavata* gives so much information about Bhubaneswar. One entire chapter is dedicated to Bhubaneswar, but still that is just a summary. Much more information is there. Bhubaneswar is such a famous place. It is a *vaiṣṇava kṣetra*.

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